

RELIGIOUS INTELLIGENCER.

"Behold I bring you good tidings of great joy."

No. 47.

NEW-HAVEN, APRIL 19, 1817.

VOL. I.

FOREIGN INTELLIGENCE.

NEW ZEALAND

CHURCH MISSIONARY SOCIETY.

*Proceedings of Messrs. Kendall and Hall
at New Zealand.*

Continued from p. 726.

*On "Making a Sunday," at New
Zealand.*

Mr. Kendall observes, that Duaterra was desirous of establishing the observance of the Sabbath; or of "making a Sunday," as he expressed it. The following extract of a letter on this subject from Mr. Marsden to the Secretary, will be read with much pleasure. It affords the clearest indications that Christianity will become, by its institutions as well as by its principles, the Grand Civilizer of the Nations.

In a former letter, I informed you that Duaterra was very anxious to "make a Sunday" when he returned to New Zealand. He now tells me that he made one for five moons, or months; and then his countrymen told him that they did not believe that Europeans had a Sunday. From the general conduct of the masters of vessels who had put into the Bay of Islands, they had not observed any difference between the Sabbath-day and other days. Only two masters of vessels, Duaterra told me, had been particular in this respect. When the Active was there, the natives went with their potatoes, &c. for sale on the Sabbath: they were informed, it was the Lord's Sabbath, or a day sacred to rest; and that they could not receive any articles from them on that day. On board the active they hoisted the English colours on the Sabbath. Terra, a chief on the opposite side of the Bay, when he saw the colours, imme-

diately ordered colours to be hoisted on shore, where he lived. Duaterra tells me, that the natives inquired for what reason the people on board the Active would not trade with them on that day: he told them the same which he had often done before, that it was a day of rest; and that God would be angry with them for working and selling things on the Sabbath. They were much afraid, and told him that they now believed that there was a Sabbath. I had given instruction to the Master of the Active to be very particular in keeping the Sabbath. At the first interview which Duaterra had with the Governor, he requested that his Excellency would give, either colours to be hoisted, or a bell to be rung, or a drum to be beaten, to call the people together. He is still anxious to have a Sabbath day; and I trust he will see one established there, to his present and eternal happiness!

Visit of New Zealand Chiefs to Port Jackson.

The following letter, from Mr. Marsden to the Secretary, will fully explain his views in inviting various Chiefs of the New Zealanders to pay a visit to Port Jackson, and the intentions of this ardent friend of those islanders in accompanying the Chiefs on their return.

Parramatta, Sept. 20, 1814.

Dear Sir—I am happy to inform you that the Active Brig returned safe from New Zealand on the 21st of August, after fully accomplishing the object of her voyage. My wish was to open a friendly intercourse between the Natives of that island and the Missionaries, previous to their final settlement among them.

The public prejudices have been very great against these poor heathens, both here and in Europe. Their acts

of violence and their cruelties have been published to the world ; but the causes that led to them have been concealed. Every act of fraud, murder, and oppression has been committed upon them from time to time, by Europeans. These Natives had no means of redress for the injuries which they suffered, but retaliation.

But as they were considered such monsters of cruelty, I did not think it prudent, in a public point of view, to send the Missionaries' wives and families, in the first instance ; but to bring over some of the Chiefs to Port Jackson, and to establish a friendship with them. My old friend, Duaterra, with two other Chiefs and some of their relations, are now at Parramatta, living with me and Messrs. Hall and Kendall. There are now here eleven natives of New Zealand.

I considered that the Chiefs would learn more of civilized life, and the comforts attached to it, in two months residence among us, than they could possibly acquire in years, in their own country, from the Missionaries. Besides, the Chiefs and their friends living with the Missionaries at present, would remove all apprehensions from the wives of the Missionaries ; as a most cordial intimacy and friendship will now be formed among them.— They will also see our mode of Public and Family Worship, by which their views will be greatly enlarged, and their minds opened to receive future instruction.

Duaterra is a man of a very superior mind. He is fully determined to improve his country, so far as his means and influence extend. Tools of agriculture are the only articles which he wants ; and seeds to crop his ground. He assures me, that he will do all in his power to prevent future wars amongst his countrymen, and turn their minds to cultivate the land. No man could ever be worse treated than Duaterra has often been by Europeans ; but he has the strongest attachment to them, from the hope, that, through their means, he may deliver his coun-

trymen from their present degraded situation.

The Missionaries and their Families are now under no fears ; but are willing and anxious to live among the New Zealanders. I doubt not but the Divine blessing will attend their labours ; and that the Society will have the satisfaction of receiving good accounts from them hereafter.

I should have gone with Messrs. Kendall and Hall, in the *Active*, had the Governor given me his permission : but this he declined. It is my present intention to accompany them, when the *Active* returns, and to see them settled. I think my going along with them will give weight and importance to the Missionaries among the Chiefs and their People. I have obtained the Governor's sanction : as his Excellency conceives my going now will be attended with some public advantages. Many important duties, both of a public and private nature, press hard upon me ; but this I consider of more importance than any other, and feel it my call to follow the openings of Providence. As few can enter into my views, various are the opinions of my conduct. I hope to erect the standard of Christ's kingdom there ; and to hear the sacred trumpet sound the glad tidings of salvation. I consider New Zealand as the great Emporium of the South-Sea Islands, inhabited by a numerous race of intelligent men.

From my own observation of the natives belonging to the different islands in these seas (excepting the natives of New Holland,) I think they are originally the same people ; their language being very similar. Should the natives of New Zealand receive the Gospel, all the other islands also may be expected to receive its blessings. As fair a prospect appears to me to be now opened, as ever was for any Heathen Nation. The Divine Governor will, in his gracious providence, order all things well. Great objects are seldom obtained without great sacrifices and many difficulties. The civilization of the natives of New Zealand

and, and the introduction of the Gospel among them, is a work of vast magnitude. I have no doubt but it can be accomplished; and I firmly believe that the time is now at hand.

When Nehemiah and the Jews began to build the walls of Jerusalem, *Sanballat was wroth, and took great indignation, and mocked him and the Jews.* Should Sanballat rise from the dead, faith and prayer with active zeal will again build the walls of Jerusalem.

Yours, &c.

SAMUEL MARSDEN.

Mr. Marsden adds, in another letter, some interesting particulars respecting the Chiefs and their occupations at Parramatta.

I shall give you the names of the Chiefs who are now at Parramatta, with those of their servants:—

Duaterra, a Chief, possesses considerable influence.

Shunghee, Duaterra's uncle, commands seventeen districts.

Kurrokurro, a warlike Chief, on the opposite shore in the Bay.

Toi, Brother to Kurrokurro, a fine young man, of good parts, learns English very fast: his father was a priest.

Ponahhoo, related to old Tippahee, who was shot by Europeans.

Depero, son of Shunghee, a fine boy.

Warrakee, a common man.

Mowhee, ditto, reads and writes the English language.

Pyhee, Servant to Duaterra.

Tenhanah, a fine young man, learning to make nails, &c.

Whyiattoo, a common man.

I shall send you some of the writing of Mowhee: he is at this moment taking a copy of a General Order issued by Governor Macquarrie relative to the Natives of the South-Sea Islands, which I intend to enclose.

To shew the Society the ingenuity of the Natives of New Zealand, I have sent a bust of Shunghee. Some of the Chiefs are tattooed. I told Shunghee one day, I wanted his head to send to England; and that he must either give me his head, or make one like it of

wood. He asked me for an iron hoop; made himself a tool about five inches long, like a plane-iron, and tied a handle to it—took the end of an old post, and very soon made the bust which I have sent in the box directed to you. The lines and marks of the face are exact, and the whole is a good likeness of himself. His face is something fuller, and this was owing to the post being rather too small.* Shunghee is a very fine character; appears uncommonly mild in his manners, and very polite, and well behaved at all times. His districts are some distance from the Bay of Islands, in the interior. He had begun the cultivation of wheat, which I had sent to Duaterra.

Kurrokurro lives on the coast. He possesses several war canoes. He informs me that he takes a trading voyage sometimes for four moons; and goes in his canoes from the North to the South Cape of New Zealand. He describes the South Cape as very cold and stormy; and says that, at certain seasons, there is much snow and hail.

I am often greatly entertained with the accounts which they give of their country and manners.

Toi is very quick in learning. He renders great assistance to Mr. Kendall in the language. From his natural abilities, and the authority of his friends and connections, he may prove of great advantage to the Mission. A few nights ago, after Family Worship, one of my children told me that Toi could say the Lord's Prayer. I was much surprised, and asked him to repeat what he knew. He immediately repeated a considerable part very distinctly. I explained the meaning of it to him, and he seemed very much to enter into it. Should the Lord, in his infinite goodness, make known to him the way of life, he would be a great man. After conversing with him for some time upon religion, I told him he would be a Priest; and, since his father had been a New Zealand Priest, he would be an English one. He was

* The bust of Shunghee is an extraordinary performance. It may be seen at the house of the Society by any of the members.

much pleased at what passed. He spends much time with Mr. Kendall, who is very partial to him. The friendship seems to be strong on both sides.

The Chiefs coming over to Port Jackson will, I trust, lay a firm foundation for the work of the Mission, and secure the comfort and safety of those who may be employed therein. Were I young and free, I should offer myself to this work. It would be my delight and my joy.

The Chiefs are all happy with us at Parramatta, and their minds enlarging very fast. Beholding the various works that are going on in the smiths' and carpenters' shops, the spinning and weaving, brick-making and building houses, together with all the operations of agriculture and gardening, has a wonderful effect on their minds, and will excite all their natural powers to improve their own country. The idea of my visiting them is very gratifying to their minds. At present I spend all the time I can spare with them, in conversing with them on all the different subjects that appear necessary for them to be acquainted with, particularly on the subjects of religion, government, and agriculture.

With respect to religion, I talk to them of the institution of the Sabbath day by God himself; and they see it observed by us with particular attention. They see the prisoners mustered on Sunday Mornings, their names called over, and then marched to church. They see the soldiers and officers march to church likewise; and most of the people of the town of Parramatta.

As I have many complaints to settle as a magistrate, they frequently attend; when I explain to them, afterward, the different crimes and punishments that each has committed, and what sentence is passed upon them—some men confined for one moon, and some for more, in prison according to their crimes.

With respect to agriculture, they visit different farms, observe the plough at work, some men with the hoe, some

threshing, &c. &c. They tell me, that when they return, they shall sit up whole nights, telling their people what they have seen; and that their men will stop their ears with their fingers: "We have heard enough," they will say, "of your incredible accounts, and we will hear no more: they cannot be true."

I am fully convinced that the Chiefs, and particularly Duaterra, and Shung-hee, who commands seventeen districts, will apply all their strength to agriculture, if they can obtain hoes and axes. I shall send a list of these by Capt. Bunker. Mr. Kendall and Mr. Hall write to you also; and state their views and intentions.

I think no society was ever engaged in a greater work than the Church Missionary Society is in this. The ground is wholly occupied by the Prince of Darkness: and many and powerful difficulties will, no doubt, one way or another, spring up to oppose this great work. But *the Lord is King amongst the Heathen*, and will, I have no doubt, establish his Throne there.

I am &c.

SAMUEL MARSDEN.

From the Missionary Register.

CHURCH MISSIONARY SOCIETY.

LONDON.

Sixteenth Report.

Every returning year enables the Committee to state new grounds of congratulation. On the last Anniversary, the aspect of public affairs was threatening, and might damp the exultation which other circumstances tended to awaken: but the Committee have now no other feeling on that subject, than that of increased obligation to exertion. The great battle of Civil Society has been fought, and has been won: but whatever events may yet await the Nations, the Christian is sure to succeed, while he is on the watch to spread his sails to the favouring gale, and to improve the opportunities which it pleases God to afford to him of advancing the kingdom of his Lord.

The Committee will divide their Report under the heads of *Funds, Missions, Translations and Students.*

FUNDS.

They will first call the attention of the Society to the Transactions at home, particularly as they respect the Resources of the Institution.

The Society's efforts for the diffusion of Divine Light among the Heathen must depend on the support which it receives at home. The British, resident in the foreign parts of the Empire, are beginning to feel an interest in its exertions, and to render to it their countenance and their aid; but the impulse has been given from home, and it must be maintained there. This blessed country is the heart of the moral World. The special goodness of God has caused to flow into this land, in full abundance, the Streams of Life, and has communicated to it an energy, by which they are impelled through every land.

It is a peculiar glory of Institutions like ours, that they connect every one of their members with the whole race of their fellow-men—and that, for the relief of their most urgent necessities. The steady contributions of the Society's humblest friend, is felt by the *African*, by the *New-Zealanders*, and by the *Hindoo*. The *Child*, the *Servant*, and the *Labourer*, are raised in the scale of intelligence, of motive, and of feeling. They are drawn out, by these contributions, beyond the little circle of their own interests and concerns; and begin to understand and to appreciate the high honour of being allowed to take a share in the chief work of mercy—the *Salvation of the world!*

In reporting the state of the Funds, the Committee beg to remind the Society, that peculiar difficulties have attended the exertions of the past year. Habits of expenditures had been very generally formed, during the singular situation of this country for the last twenty years, the sources of which have been necessarily diminished by the return of the European Family to its natural relations. Public Charities

were benefitted by this freedom of expenditure; and cannot but feel the effect of its decay. Where, indeed, the expenditure of an Institution is limited to domestic objects, it will find, when things attain their natural level, that any diminution of income is counter-vailed by a corresponding diminution of expense; but, where the principal part of the expenditure is abroad, as in the case of Missionary Institutions, the disbursements, not being affected by the circumstances which will diminish those at home, will remain much the same; and will require increased exertions on the part of the Society's friends.

The Committee have not made these remarks on the circumstances of the times as they effect the resources of benevolent Institutions, in order to prepare the Society to hear that its funds have suffered a defalcation. No! the cause of Missions is fixing itself, far and wide, in the hearts of our fellow Christians. The funds of the Society still maintain a steady increase; and your Committee are happy to report, that, notwithstanding the difficulties which they have stated, the Treasurer has received, during the last year, no less a sum than *seventeen thousand pounds!*

Nor is it less pleasing to your Committee to add, that the expenditure of the Society keeps a due pace with its income. The funds of Charity are not likely to contract rust in their hands. It pleases God to open means of prudent expenditure, even far beyond the power of the Society to embrace. There is, in fact, no other limit to the present opportunities of those Institutions which aim at the conversion of the world, than the limit prescribed by their funds!

The Committee will never withhold themselves from any exertions to which they may seem justly called; nor do they wish ever to accumulate a fund, which would render them independent of the continued support of their fellow-Christians: for the necessity of maintaining the zeal of others perpetuates and increases their own:

and the diffusion of intelligence, and the animated appeals, by which the annual income of this and other Societies to be supported, are acting with incalculable benefit on the mind and heart of the country, and would be ill replaced by that supineness and inactivity which would be very likely to attend the acquisition of a large funded property.

And yet Christian wisdom, while it justifies and demands the most implicit reliance on Divine Providence in the absence of all human aid where Faith is justly called to the trial, will nevertheless truly condemn as presumptuous the neglect of those measures which may have been in our power.

The Associations formed before the last Anniversary have renewed their claims on the gratitude of the Society. The Committee wish to convey their unfeigned thanks to the *Parish Association*, which contributes its few pounds per annum; and to the *Individual Collector*, who raises his shilling per week: while they make their grateful acknowledgements to those *more extended Associations*, which embody a larger portion of the population. The liberal contributions of the Bristol Association, in particular, are thankfully acknowledged. Including those made on account of the ship fund, they amount, for the year, to no less a sum than £2779 17s 9d. The exertions of the Hibernian Auxiliary, under many unfavourable circumstances, are also recorded with gratitude.

During the year, new Associations were formed at Edinburgh, Glasgow, Cambridge, Sessfield, Clapham, Penrith and Colchester.

About 100 additional names of African children have been put on the separate School Fund.

The following notice is given of the

Ship Fund.

It having been resolved at the last Annual Meeting, that measures should be taken for establishing a regular intercourse with the Society's Settlements in Western Africa, by a vessel to be named, after the revered and be-

loved friend of Africa, the "William Wilberforce," your Committee entered without delay into a consideration of the most effective steps for accomplishing the design. A conference was held with some benevolent persons, who, it was found, had previously formed the design of establishing an intercourse twice a year with Western Africa, by a vessel appropriated to that purpose. Their object was the promotion of industry among the black Settlers, by affording them ready and certain means of exchanging its produce for European articles. It is hoped that this design may be matured; and that the Society, for a stipulated annual sum, without any mercantile risk, may attain the objects which it has in view. This annual sum will be, it is expected, about 500l. The contributions at present received amount to but little more than a fifth of the sum necessary to be invested in order to secure the object. The Committee beg, therefore, to urge on the friends of Africa the completion of this fund. Every consideration which they can give to the subject, and all the information which they can acquire, satisfy them that the kind of intercourse with Western Africa which will be maintained by the vessel in question will be highly instrumental to the designs of the Society, and to the general improvement of the Natives: but the Committee will scarcely venture to take their share in such a concern, under the continually increasing call on the funds of the Society, until the fulfilment of any engagement which they may enter into for the purpose be secured by an investment of a sum yielding 500l. per annum.

Active Friends to the Society.

The Committee beg to return thanks, in the name of the Society, to their numerous, active, and useful coadjutors, who *collect* weekly in support of the funds—to the *Younger Friends* of the Institution, particularly those at Bristol, and at Hull—and to the *Ladies*, in various places, who have most successfully exerted their

influence and occupied their leisure, in extending the interests of the society ; and more especially to the Ladies of the Metropolis of Bristol, of Norwich, of Ipswich, of Sheffield, of Hereford, of Dorchester, of Birmingham, of Colchester, of Edinburgh, and of Glasgow.

They have also particularly to mention the numerous and considerable *Anonymous Benefactions* of the year ; and report, with pleasure, several of 100l. each, and especially a munificent one of no less amount than *seven Hundred Pounds*.

In closing their Report of the Domestic proceedings of the year, the Committee beg to state, that many zealous friends of the Society have again employed their talents in the advancement of its interests. The Rev. William Jowett and the Rev. Edward Bickersteth, before their departure from this country in furtherance of the Society's plans in Malta, and in Sierra Leone, rendered very effectual assistance at the meetings of several Associations. The Rev. Leigh Richmond, the Rev. James Haldane Stewart, the Rev. Henry John Maddock, the Rev. Edward Burn, the Rev. John William Cunningham, the Hon. and Rev. Gerard Thomas Noel, the Rev. John Bull, with the Clergy of the different Associations must be mentioned with gratitude for their kind and able assistance.

The Rev. Daniel Corrie, on his arrival, last summer, from India, most readily lent his aid in making known at various Anniversaries, by those impressive representations for which his mind and his experience so peculiarly qualify him, the actual state of India, and the necessity and benefit of Christian exertions. We add, with regret, that Mr. Corrie's infirm state of health obliged him to intermit these valuable labours ; and they sincerely trust that his discharge of the office of Advocate for the Society this day will not impair his returning strength ; and that, after continuing during his remaining residence in this country to communicate through the press the stores of his

mind respecting India, he will return to the scene of his labours, with renovated powers.

Your Committee, in enumerating the friends of the Society who have rendered to it their personal exertions, are painfully reminded of the recent loss of one of its first founders, and most constant and wise advisers, under whose roof for many years its meetings were held and its plans formed. The Rev. William Goode may be said, in some measures, to have fallen, but certainly to have hastened his end, by his zeal to serve the Society. By travelling to Ipswich on an inclement day, in the close of the year before last, to attend the Anniversary of the Suffolk and Ipswich Association, he contracted a disorder, by which his strength was gradually exhausted, and to which he at last fell a victim. But not unprepared !—"I feel," he wrote to the Secretary about a month before his death, "I feel exceedingly this banishment from those duties which were my delight ; and from my intercourse with those Societies, in which labour was pleasure. The recollection of having aided in their formation and management now affords me much gratification. I feel that it needs great faith and resignation to be patiently set aside : but it is the will of God ! I beg to present my best regards to all the Committee, and to express my earnest wishes and prayers for the success of their important designs. This is all I can do now for the promotion of that great cause. My wishes and prayers are unworthy ; but they go to the great Head of the church, and presented by him, they will not be rejected. We, for a long time, worked together ; and, at times, almost alone. It is not likely that we shall work together again below ; but I trust we shall rejoice together in the abundant fruits, ascribing all the glory to him who gave the grace ! Yours most sincerely in the union of Christ Jesus and the hope of the Gospel."

The prayers of a departed saint did not ascend in vain as a memorial before that God, whom his eye

now beholds. Nor will the numberless prayers which are daily put up for the conversion of the world fail of an ultimate answer. The Committee rejoice to witness the growing strength and the extending labours of the various Institutions which combine their efforts toward this great end; and, grateful for that share in these labours which the Great Head of the Church is pleased to repose on them, they will next proceed to detail to the Meeting their principal Missions.

(*To be continued.*)

AMERICAN MISSIONS IN INDIA.

From the Panoplist.

Extracts from a letter written by Messrs. Newell and Hall, to the Rev. Dr. Worcester, dated May 3, 1816.

"The arrangements made by the Board, and communicated in your letter of October, are perfectly agreeable to us; and the system you have directed us to adopt will go into operation from the commencement of the present months.

"We received information of the arrival of our brethren in Ceylon about a fortnight since. They are kindly received, and have assurance of the favour and protection of his excellency Sir Robert Brownrig, the Governor. We have advised, that three of them should immediately fix on the Tamul language, as that in which they are to preach the Gospel to the heathen; leaving it for Providence hereafter to determine, whether they shall continue in Ceylon, or labour in the neighbouring peninsula, where the same language is spoken by seven or eight millions of people. We have also recommended, that the other two, (brother Bardwell, from his knowledge of printing, to be one of them,) should come, as soon as possible, to Bombay, to strengthen the mission here. It is by no means certain, however, that they will be allowed to stay here. All we can say is, that we consider it of so much importance to have our number here increased, and particularly that there should be

one or two females in the mission, that we thought it expedient to recommend the measure above mentioned. If it succeeds, we shall greatly rejoice; if it fails, our brethren, we have no doubt, will be allowed to return to Ceylon. If you have received our last letter, you have learnt, that about six months ago the Governor, having received communications from the court of directors, which authorised him to act his own pleasure respecting our remaining here, immediately gave us his full and cordial permission to remain and pursue the work of our mission, wishing us much success in it. This gives us strong grounds to hope, that he will be favourable to our brethren.

"We rejoice to hear, that you approve of our plan of schooling. By the enclosed letter you will see the present state of our schools. We cannot now enlarge on that subject."

"On account of circumstances, detailed in our journal, our preaching in English has been suspended. We may think it expedient, perhaps, to resume it again in a change of circumstances. Preaching the Gospel to the heathen, in their own language, which we consider as our great and principal work, is continued regularly every day. The manner of our preaching to the heathen you will be able to learn from a private communication of Mr. Hall forwarded last week by way of Calcutta."

"Respecting the subject of translating, we beg leave to refer to the enclosed letter. We have already informed you, that the Bible Society here have requested Dr. Taylor to translate the Gospel of Matthew in Guzarettee and Mahratta.

In a former letter, we mentioned that we consider it very desirable there should be a Mahratta printing press in this place. There is at present no press nearer than Bengal, at which printing can be executed in the character which is most familiar to the Mahratta people, and in which, we think, all religious books, designed for that people, should be printed. There is not, so far as we know, any part of the

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Sacred Scriptures extant in the Mah-ratta language, in the character in which the Mahratta books are almost universally written; and which, of course, seems to be the proper character in which the Bible should be presented to the people. The communication by water, between this place and Calcutta, is more difficult than between Boston and London. You will therefore easily perceive how inconvenient it must be for us to be dependent on a press in Bengal for the printing of every tract, Gospel, or school-book, which we may want for immediate use. We have written to our brethren at Serampore, to ascertain whether they would furnish us with a font of Nagree types, but we have not received any answer. They have the moulds and punches, and could probably afford us the types at a quarter of the expense of getting new punches made. We hope for an early communication from you on this subject, which is of the first importance to the mission in this place. We forgot to mention in our last, that in October we sent to London for a number of books, to the amount of about £30, which we wanted very much for immediate use. Mr-Nesbit, the bookseller, will probably draw on Mr. Evarts.

"The mission lately established at Surat is prospering. Mr. Fyvie one of the missionaries there was visited a few months since with a severe illness, which rendered it necessary for him to leave Surat for a season. He and Mrs. Fyvie, were with us about two months. Mr. F. is now perfectly recovered, and has returned to his station. Brother and sister Judson were well, the last time we heard from them. We have not heard from brother Nott since his departure in October last.

The long expected arrival of our dear brethren and sisters in Ceylon has greatly rejoiced our hearts, and given renewed occasion to bless the Lord for all his mercies to us, and to our beloved patrons at home. We remain, reverend and dear sir, yours, very affectionately,

"G. HALL,

"S. NEWEL."

SOCIETY. ISLANDS.

Extract of a letter from the Rev. Mr Marsden, to the Secretary of the (London) Missionary Society dated June 7, 1816.

"A vessel has just arrived from the Society Islands, but has brought no letters for me or for your Society; they are on board another vessel which is not yet arrived here. I have seen a letter from Mr. Davis, to my colleague, the Rev. W. Cowper, which contains the most flattering accounts. I have conversed with the master of the vessel and passengers, on the subject of the mission; and all accounts agree, that a most wonderful change has been produced in all the Society Islands, and the spread of the Gospel seems to be almost universal. Pomare is become a great man, and a pious Christian, as appears from the whole of his conduct. I understand he is now a sovereign once more. His enemies made an attack upon him and his people on the Sabbath day, when they imagined that they would not defend themselves; but Pomare felt it his duty to fight on the Sabbath, in defence of himself and subjects. In this battle he obtained a complete victory, and took many prisoners, whose lives he spared, contrary to their custom, which had the most happy effect upon the minds of his enemies, as it has convinced them that the new religion is a merciful religion. Many have joined him from the effects of his clemency.

Accounts have been received from the Missionaries at the Society Islands (whose abode has for a length of time been fixed at the island of Eimo) of a nature perfectly gratifying. Several religious tracts have been prepared by a gentleman of the mission, in the Tahitian language, and proportionate numbers of printed copies forwarded from Sidney for their use. A regular school has been a long time open for the instruction of persons of all ages who had a desire to be taught. The numbers that attended were varied by the circumstances of the times, and seldom exceeded fifty or sixty, until

lately, when the number of pupils exceeded six hundred and sixty. The number of candidates for Christian baptism exceeded one thousand in number. The few Missionaries that are there stationed are cheered with the pleasing prospect now before them, but have had a severe loss in the recent death of Mr. Scott, an able and active Missionary.—Independent of those taught at the school, many others have learned to read under the tutorage of their own countrymen, whose books they occasionally borrow, and thence accrues a new source for the extension of knowledge. Idolatry has received an universal shock, and totters from its foundation throughout all the islands. Some of the opposing Chiefs, with the Priests and their followers, endeavour to prop the rotten fabric, but their efforts conspicuously tend to the acceleration of its fall.

DOMESTIC INTELLIGENCE.

BIBLE SOCIETIES.

In our last we noticed the formation of the Marine Bible Society of New-York—we have since received the address to seamen, from which we make the following extracts. We trust this animating appeal to that generous and numerous class of men will not be in vain.

To Seamen.

There is on foot a glorious ENTERPRISE; one in which are embarked persons of all ages and all ranks in life. Having traversed the ocean, and visited many parts of the world, you have seen thousands of your fellow creatures in a most miserable condition. If you have been to Heathen countries, you may have seen multitudes living and dying more like brutes than like men; some the slaves of the most cruel tyrants; some worshipping senseless images; some drowning their children, or sacrificing them on the bloody altars of Moloch; some burning their dearest friends on the funeral pile, and many other things equally inconsistent with the dignity and happiness of rational beings. You would

not be like them for all the treasures of India. Now it is the grand object of this enterprise to raise them from that miserable state, and make them as free, as virtuous, and as happy, as any who belong to the United States, or to any other part of the Christian world.

The very thought of raising so many millions from such degradation and misery, has perhaps already kindled a desire in your bosoms, which makes you impatient to know by what means it can be accomplished, and whether you can join in a work so benevolent and glorious. The work is to be accomplished by means of a certain kind of TREASURE, which is deposited in many ports in this Country, and in Europe; and which is to be distributed throughout the world, so that a portion of it shall be possessed by every man, woman, and child.

You need not be informed, that it will require much money and great efforts to procure and transport it to all the nations of the earth. Great as the undertaking may appear, Seamen, surely, whatever may be the case with others, will not think, that it cannot be accomplished; especially when they are informed, how much has already been done. Alexander, the Emperor of Russia, not long since contributed for this purpose twenty-five thousand Rubles; he now gives ten thousand every year. A Society in England, to which many of the greatest men of the kingdom belong, has given, within a few years, for the same purpose, more than four hundred and fifty thousand dollars. Something has also been done in America. The Hon. E. Boudinot, L. L. D. has himself contributed more than ten thousand dollars. Many of our governors and other great and wise and good men have come forward and set an example which we should esteem it our privilege to follow. Do you ask whether you may share in the profit and glory of this undertaking? You are not only permitted, but most cordially invited to do it. We will not conceal from you the fact, that your services are immensely im-

portant. Seamen go to every part of the world, and must, therefore, convey this treasure to the poor, wretched, dying children of men. Their energy, their ardour, their liberality, will show, that they have hearts to feel for the miseries of their fellow creatures.

Are you at a loss to know what that treasure is, with which the world is to be thus enriched? Why, are not we as ignorant, as base, as miserable as the heathen? By nature we are no better than they. They are creatures of the same God, children of the same Parent, members of the same family: they breath the same air, are warmed by the same sun, are supported by the same bounty; and yet how great the difference between them and us!—What has made the difference?—It is the *treasure of Heaven*, it is the BIBLE. Are you surprised? Some of you have never imagined that you were indebted to the Bible for the blessings you enjoy. That book you, perhaps, have despised, and thought it but poorly suited to the brave and generous mariner. You have not been singular in your opinion. Many great men have thought so too. But you see that these great men begin to view the Bible in a very different light. Perhaps *you* have been mistaken as well as *they*. Have you ever examined the Bible? Have you discovered what it contains? It contains what that Being, “who rides upon the storm and manages the seas,” “whose path is in the great waters;” “who hath gathered the winds in his fists, and bound the waters in a garment;” “who sitteth upon the circle of the earth, and stretcheth out the heavens as a curtain;” says to his creatures,—what He says to Seamen. You have often “seen his wonders in the deep,”—you have heard his voice in the thunder. But it is in the Bible alone, that you learn what He says. It is in the Bible alone, that He informs you by what means, the thunder, the lightening, the billows, the tempest, may be disarmed of all their terror.

You have seen the time when you would have given the world for a hope

of heaven. Read and obey the Bible, and it will furnish you with “a hope, which shall be as an anchor to the soul, both sure and steadfast.” Read and obey the Bible, and it will calm the raging passions and the troubled conscience; it will pour the oil of joy into the wounded soul. It will furnish you with a line, marked by unerring wisdom, on whose soundings you may depend to give you timely warning of approaching danger; a compass, a light, a pole star, to direct your course, while sailing “o’er life’s tempestuous sea,” and conduct you safe from the rocks, and shoals, and quicksands, by which thousands of your companions have been destroyed. Read and obey the Bible; and in that dreadful moment, when the clouds over you shall gather blackness, when the lightning shall glare, when you are about to plunge from the towering wave to rise no more, it will paint HEAVEN with all its glory on the flood of death.

It is the Bible which points you to the great Captain of our salvation, who sits at the helm of the universe, who “commands the winds and the sea, and they obey him:” who has heard you cry in times of trouble, and delivered you from threatening death. While on earth, though he had legions of angels at his command, he chose seamen, and even those of the lowest order, to be his immediate followers—raised them above their fellow men—made them the heralds of his salvation—the benefactors of the world. As He is about to appear a second time with great power and glory, He calls on you to follow their example. If you obey his voice, He will be with you and direct you, while conveying this treasure to the perishing heathen; He will make you victorious over all your enemies, and hereafter place you, with his followers of old, on thrones of glory above.

Enlist under his banner—take the Bible in your hearts and your hands; and when you approach the heathen, it will shed a glorious light, and cause the darkness to retire before you.

Let us all then join in this glorious

undertaking; let us all embark in this NOBLE SHIP, whose Captain is the Prince of Peace, whose crew is composed of angels and men. Let no fear alarm us. She will brave every danger—she will outride every storm—her captain “the winds and the sea obey;”—God is within and around her;—and when she has visited and enriched every clime with the treasures of life, when she has enlisted in her train the nations of the earth, with acclamations of joy and triumph, she will enter the PORT OF HEAVEN.

—
Auxiliary Bible Society of the County of Ontario.

At a very respectable Meeting of the friends of Religion of various sects, from different towns in the county, held at the Presbyterian Church in Canandaigua, on Tuesday the 6th of March, 1817, pursuant to public notice; for the purpose of taking into consideration the expediency of forming a Bible Society, to be Auxiliary to the American Bible Society:

The meeting was opened with Divine service; after which ROBERT TROUP, Esq. was called to the chair, and the Rev. HENRY AXTEL, was appointed Secretary.

The object of the meeting was then briefly stated by the Chairman, after which Judge NICHOLAS rose, and in an animated and argumentative speech, demonstrated it to be the duty of all professing Christians to unite their labours with those of the American Bible Society, in forwarding the important work of circulating the Holy Scriptures. When the following Preamble and Resolutions were thereupon adopted, to wit:

The people of America have been distinguished by frequent and signal displays of Divine favour. Their venerable forefathers, driven by spiritual intolerance from their native land, were led to brave the dangers of the seas, and to settle in the midst of the still more formidable dangers of the wilderness. It pleased a gracious Providence to protect their persons to

prosper the works of their hands, and to preserve the purity of their Holy Religion. Happily for them, and happily for us their descendants, that religion was founded on the Cross of Jesus Christ.

When, in the fulness of time the American people had acquired sufficient numbers and wealth to give them rank among the nations of the earth, they submitted to encounter the perils of war with a power renowned in arms and great in resources. But the race is not always to the swift, nor the battle to the strong. After a long and arduous contest, that memorable revolution was accomplished which had the effect of setting our independence on the solid basis of freedom.

To the benevolent spirit of Christianity we are indebted for rendering our revolution the more memorable, by a moderation in the conduct of its leaders, without example in ancient or modern times.

The same benevolent spirit has infused into our forms of civil government that just regard for the rights of man, and that equal toleration of religious sects, which attract the admiration of the wise and virtuous, wherever the knowledge of our history extends.

We thus exhibit the sublime spectacle of a people enjoying the united blessings of a civil and religious liberty, and sitting under their own vines and figtrees, with none to make them afraid.

With hearts profoundly thankful to the Supreme Dispenser of good, for these inestimable favours, we are bound to glorify God, to honour the Redeemer, and to promote the welfare of our fellow-creatures.

These important ends, however, cannot be so effectually attained, as by communicating the knowledge of the Scriptures to such as are yet benighted in ignorance. From the scriptures we derive both our present comforts, and our hope of happiness hereafter; and the best means of diffusing the light they afford, will be found in the common union of those

professing to believe that the Bible contains the only word of God :

1st. Because the blessings of God may be more confidently expected on a work dedicated to His praise, repugnant to no religious tenet, and undertaken by persons coming from various Christian Societies, sacrificing every sectarian feeling, and devoting their joint labours to its completion.

2d. Because a general union of Christians will be likely to draw forth greater exertions from those employed in the work, as the combination of many will be sure to inspire confidence in their strength and add to the zeal of individuals, the emulation of the religious communities to which they respectively belong.

For these reasons it appears to be our solemn duty to co-operate, to the extent of our abilities, with the *American Bible Society*, in prosecuting the noblest of human enterprises—that of attempting the salvation of immortal souls.

The solemnity of our duty to co-operate, will be increased by bearing in mind the very interesting truth—that our liberties will be secured in proportion as we cultivate the growth of religion in our beloved country. Genuine liberty cannot long exist without support from sound morality; and that system of morality is rotten, at the core, which does not derive its examples and precepts, from the spotless life and pure doctrines of Jesus Christ, the Righteous.

Were further reasons necessary to induce our co-operation, they would be furnished by the well known fact that attended our first settlement in this section of the state. Many years have not passed away since all our severe privations, in the depths of the forest, where embittered with the want of that heavenly bread, and those living waters, which the ministers of the gospel alone have authority to distribute. But our compassionate Saviour, ever attentive to the necessities of penitent sinners, vouchsafed so to dispose the hearts of our Christian Brethren on the seaboard, that their

liberality, from time to time, supplied us with zealous missionaries; whose preaching served to feed our hungry souls, and to satisfy such as were thirsting after righteousness.—Therefore—

Resolved unanimously. That we greatly rejoice at the formation of the American Bible Society; that we highly approve the principles of its Constitution,—and that we will heartily co-operate with its members in their pious work of circulating the Holy Scriptures without note or comment.—And, in order to render our co-operation the more effectual,

Resolved unanimously, That we will proceed to form a Bible Society for the County, which shall be Auxiliary to the American Bible Society. The Constitution provides that this Society shall be called the *Auxiliary Bible Society of the County of Ontario*.

All persons subscribing one dollar, or upwards, annually, or ten dollars, or upwards, at one time, shall be members of this society.

The business of this Society shall be conducted by a *President*, three *Vice Presidents*, *Treasurer*, and a *Committee* of seven Members, four of whom shall constitute a quorum.

The Secretary shall record the proceedings of the officers of the Society.

The surplus revenue of the Society, after supplying the want of Bibles in the county, shall be transmitted annually to the Treasurer of the American Bible Society.

There shall be a general meeting of the society on the first Tuesday of November, in every year, when the officers shall be chosen, and the other business of the Society transacted.

Resolved. That it be earnestly recommended to our fellow-Christians in every town in the county, to form without delay, a Bible Association.

Robert Troup, Esq. *President*.

John Nicholas, Esq. the Rev. Eben R. Fitch, D. D. Caleb McComber, *Vice Presidents*.

Nathaniel W. Howell, Esq. *Treasurer*.

Dudley Marvin, Esq. *Secretary*.

Thomas Beals, Esq. the Rev. Joseph Merrill, Mr. Heman Norton, William Shepherd, Esq. the Rev. William Barlow, Gen. Amos Hall, the Rev. Solomon Goodale, *Committee.*

REVIVAL OF RELIGION.

From the Onondaga Register.

At a late meeting of the SYNOD OF GENEVA, the committee appointed to take notes during the free conversation on the state of religion within the bounds of the Synod, submitted the following report, which was read and adopted:

From the view which has been presented, it appears that numerous and extensive wastes yet remain in our Zion, where multitudes are involved in great spiritual darkness, and are famishing for want of the bread of life; that immorality and irreligion too generally abound, and in some places prevail to an alarming degree; that a spirit of lukewarmness characterizes some of our churches, and that there is yet more or less deficiency in that spirit of charity, and zeal, and self-denial for the cause of Christ, which ought (especially at the present day) to distinguish his professing people.

But, notwithstanding in view of these things we are called to mourn and be deeply humble before God, and yet we have abundant cause to rejoice, that instead of visiting us in judgment as we deserve, he has looked down upon us in mercy, and visited us with peculiar tokens of his favour. Under the administration of his Holy Spirit, and the abundant effusions of his grace, the gospel has extensively prevailed, and, in many places, triumphed over the opposition of the enemy.

In *Homer* a precious revival has been experienced. About 155 have become the hopeful subjects of divine grace, of whom 105 have been admitted to the communion of the church. In *Locke*, a season of refreshing from the divine presence has been experienced. About 170 have been hopefully brought into the light and liberty of the gospel,

60 of whom have united with the church, and 30 more are propounded for admission. In *Palmyra*, also, the triumphs of divine grace have been displayed. It is stated that 126 have been hopefully born again, and 106 added to the church. Similar revivals to a greater or less extent have been experienced in *Cazenovia*, *Pompey-Hill*, *Otisco*, *Ithica*, *Romulus*, *Lyons*, *Wolcott*, *Victor*, *Livonia* and *Middlesex*. There has also been an increased attention to the things of religion, and the hopeful subjects of divine grace more or less multiplied in *Pompey*, *Onondaga*, *Geneva*, *Gainsville*, *Bloomfield*, *Rochester*, *Buffalo*, *Hamburg*, *Eden*, *Willink* and *Pomfret*.

In proportion to the extent in which these effusions of the Spirit have been experienced, they have produced an increasing attention to the means of grace; associations for prayer and religious conference have been multiplied; vice and immorality have been checked in their progress, or driven from public view; and the utility and importance of gospel institutions more generally acknowledged—the call from our destitute regions is more frequently heard, “Come over into Macedonia and help us.”

Within our bounds, many new congregations have been organized, and churches planted; and temples have been erected for the worship of God.

On the whole, it is manifest that the cause of Christ is making a very gratifying progress. Our devout thanks are due to the great head of the church; and we have peculiar motives for renewed and persevering zeal and fortitude. Our God is with us. The angel of his presence has gone before us. Let us pray that he may continue to go before us, and display the triumphs of his grace, until this western region shall become as the garden of God, and the whole world be filled with his glory.

A true extract from the records of the Synod.

HENRY AXTELL, *Stated Clerk.*
Geneva, March 17, 1817.

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LITERARY.

We are happy to announce to the Christian public, the following proposals for publishing the writings of the late President Dwight. As the true light shineth more and more and is becoming more extended through the world, we see error assuming a more subtle counterfeit, and wolves in sheep's clothing, and even some who pretend to be teachers in Israel, appear not to understand these things. We consider it therefore a great acquisition to the church at this eventful period, when there is so much enquiry after evangelical truth, that Christians may have recourse to such a system of doctrines, built "on the Prophets and Apostles, Jesus Christ being the chief corner stone."

PROPOSALS

For publishing by subscription A SYSTEM OF DIVINITY; in a Series of Sermons, by TIMOTHY DWIGHT, D. D. L. L. D. late President of *Yale College*.

It is well known, that Dr. DWIGHT in connection with the office of President, held that of Professor of Divinity; and was the stated Preacher in the College Chapel. It is the duty of the Professor of Divinity to preach to the Students a regular course of Systematic Theology once in four years. While Minister of Greenfield, Dr. DWIGHT had devoted his attention, in a degree not then usual, to the study of Systematic Theology. At that time he formed the great outline of the work, now offered to the public; and, during his residence there, preached the whole of it, twice, from short notes. After his election to the Presidency of Yale College he materially enlarged and altered it; and, occasionally, added new sermons. During the first eight years, he preached from his manuscripts written in short hand. In 1894, the Corporation empowered him to employ an amanuensis. He then began, by the help of such an assistant, to write out his sermons at full length; and in the course of that and the three following years, he completed the work. After its completion, he preached it twice; and had made some progress in a third course when he was removed by death. When fully written out, he submitted it to the

critical examination of several of the most judicious and sensible Divines whom our country could boast. It need not be added, that he readily availed himself of the remarks of these gentlemen; nor that, in every subsequent revisal, each sermon underwent his careful examination.

It will be seen, from this statement of facts, that Dr. DWIGHT possessed advantages for completing a work of this kind, which will rarely be enjoyed by any man. To the Alumni of Yale College, who have heard the whole system of Sermons delivered in the College Chapel; to the gentlemen who, occasionally, heard parts of it preached; to those, who were personally acquainted with the author, and understood the character of his mind, and, to those, who knew his high reputation as a preacher; it is not necessary to mention the improvement which he made of these advantages. To others in our country, it may be proper to suggest, that, for sound common sense, for force of intellect, for originality of thought, for clearness of method, for vigour and brilliancy of imagination, for correctness of taste, for a happy style and classical language, and for impassioned eloquence, for candour and catholicism, for a single eye to the truth, for fervent piety and zeal for God, for love of the souls of men, for tenderness of feeling and of manner, for a clear and natural explanation of the more difficult doctrines of the Bible, and for noble and exalted views of God, of his attributes, of his Providence, of his works, especially his great work, the work of Redemption, of JESUS CHRIST as God-man, and of the Glorious System of Truths unfolded in the Scriptures; Dr. DWIGHT was surpassed by few of his cotemporaries. Such only, will need to be informed; that his tenets harmonized with the Westminster Confession and Catechism; that throughout the whole twenty-one years, he made VINCENT'S EXPLANATION OF THE SHORTER CATECHISM his constant Text Book, in his weekly Theological Lectures to the Senior Class; and that

his System of Doctrine is built "on the foundation of the Prophets and Apostles, JESUS CHRIST himself being the chief Corner Stone."

Conditions.

1. The work will be printed on good paper, with a handsome new type.
2. It will consist of 5 Octavo Volumes, of about 550 pages each.*
3. The life, and Portrait of the Author, will compose a part of the first volume.
4. The work will be put to press as soon as the biography of the Author is completed, and the number of subscribers will justify its publication.
5. It will be furnished to subscribers at the price of two Dollars and fifty cents a volume, in boards.
6. One volume will be delivered at a time, till the publication of the work is completed.
7. Those, who procure subscriptions for ten sets, and become responsible for the payment, shall be entitled to one set gratis; those who procure subscriptions for six sets, and become responsible for the payment, shall be entitled to one set at half price.

* A few weeks since, when this prospectus was first issued, it was calculated that the volumes would be larger; but in consequence of increasing the size of the page, the number of pages in each volume, and the price have both been reduced. Gentlemen holding subscription papers, are requested to alter them with the pen in conformity to the conditions now given. They are likewise requested to make returns of the number of subscribers previous to the first day of July next, to Mr. Timothy Dwight, Merchant, New-Haven.

April 14, 1817.

The Ladies of the First Congregational Society, and the Ladies of the United Congregational Society, of New-Haven, do each respectively present their beloved Pastors the following Certificate, as a testimony of their esteem and affection:

"Dear Sir—I have the honour to acknowledge the receipt of your letter and its inclosures, which will be paid to the Treasurer of the American Bible Society, viz: Thirty Dollars, whereby the Rev. Nathaniel W. Taylor, and Thirty Dollars, whereby the Rev. Samuel Merwin, are constituted

members for life of the American Bible Society. I am, dear sir, yours truly.

"JOHN B. ROMEYN, Sec'y D. C.

"New-York, 14th April, 1817."

The Ladies of New-Haven have also constituted Mrs. Taylor and Mrs. Merwin members for life of the Female Auxiliary Bible Society of New-Haven, by paying \$10 for each of them.

OBITUARY.

Died—On Friday the 11th inst. at Wallingford, Miss *Mary U. Lyon*, aged 22. Her funeral was attended on the Sunday following by a very large concourse of people; among whom were many of her friends from New-Haven.

Miss Lyon had been ill for a long period; but the hopes of her recovery were not darkened, until a few days before her death. During her illness the Christian graces, in her, appeared bright; but they shone with peculiar lustre in the shadow of death. When apprised by her physician of the prospect of her dissolution, she appeared resigned to whatever might be the will of her Heavenly Father, and afterwards intimated her strong confidence that

"Jesus can make a dying bed

"Soft as downy pillows are."

Her extreme weakness towards the close of life, disabled her from conversing much. What little she did say, was in praise of the mercy of God. In her last moments her pains were great, but her faith was greater.

"Through sharpest pangs

"She hail'd her way to God."

Her life and death afford every consolation to her Christian friends. They proclaim aloud the unavailing efficacy of any thing earthly to ransom us from the king of terrors; and the wonderful power of faith in the blood of the Son of God, to rob death of its sting and the grave of its victory. Oh! to die the death of the righteous, who would not live his life? To obtain the crown of eternal life, who would not endure the cross of this? For such a triumph of faith, at last, who would not fight manfully its fight?

Notice.

The Editor having frequent applications for the former numbers of the Religious Intelligencer, he is sorry to give notice, that he cannot furnish any more complete sets of the 1st volume, unless a subscription should be obtained sufficient to defray the expence of reprinting. He would also give notice, that he intends to present his patrons with an engraving, exhibiting, at one view, the rise and progress of Christianity and Mahometanism throughout the world to the close of the XVIII. century.